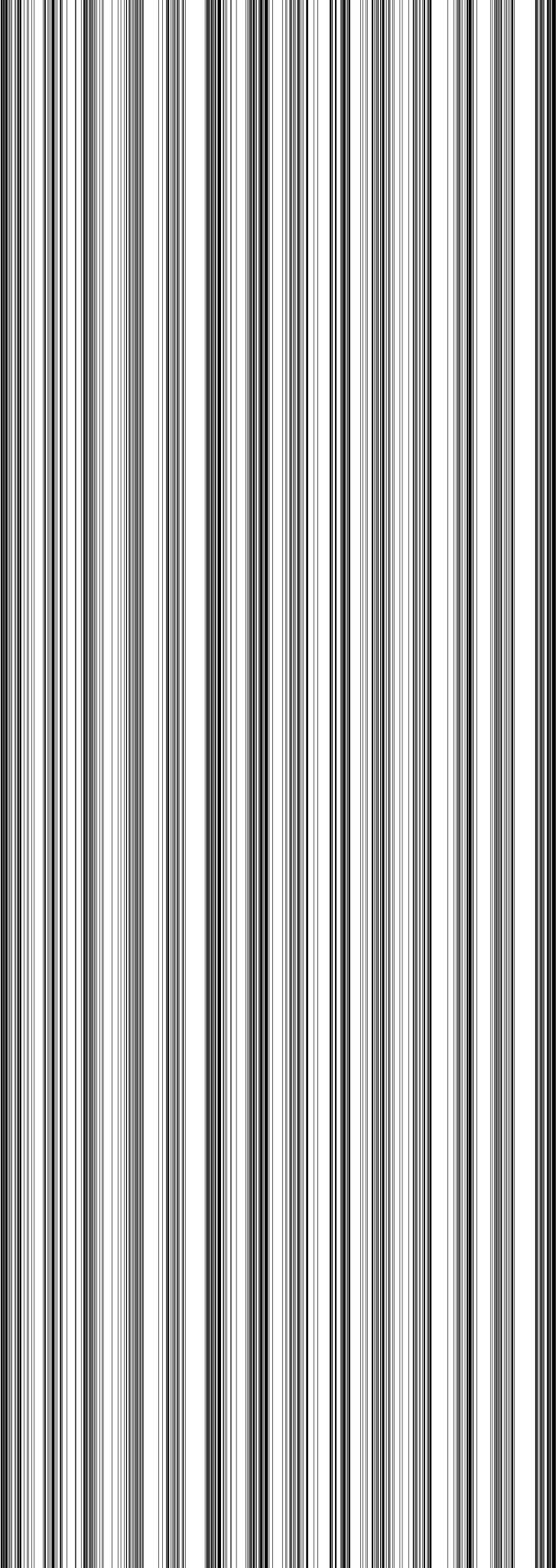




M-1088

Friday, November 25, 1966

So it is - I would say it is needless to say that I am glad to be back although I think I had a good time and I hope it was useful. At least judging by the number of meetings we had - we had almost 20 meetings - I go by tapes you know so when I say we had 20 tapes that means we had 20 meetings. When I say about the music we had how many - 18 - and the majority of that was made up on ten tapes on organ music. You know I was a member of the so-called Organ Loft - Granada Organ Loft Society in Seattle - ~~honor~~ honorary member and that was arranged through Margaret as you probably know and simply as a member I had a right to play on the organ. The organ is - it belongs to a theatre, an old theatre. They don't use it anymore as a theatre then only over weekends they have a silent film, no talking, and the organ is used by the different members to play and practice and to do what they like with it provided they don't spoil it. The organ itself has four keyboards - oh and I can prove to you that I was there - where is that envelope - look at them because you may not believe me - Andy took some photographs when I sat there and also of the organ itself so enjoy it. The organ is really like a theatre organ you know press a button you go down, press a button (). (Question: Was it an electric organ?). It was an electric one but it had lots and lots of () I don't know how many. Quite a number Peter. It was ~~very~~ really very very good and the swell you know for volume - it brought in oh and x everything that you could play on it you know bells, sleigh bells, trumbone and trumpets and everything. The whole shebang as it were you know whatever you need for a theatre

very much like Radio City Music Hall and it is as imposing as all that. Four keyboards you know. Well it took a little while before I got used to it of course and then after a little while I dared even to use the pedal which was a beautiful base but in general I kept my feet away from that. I had enough to do to try to manipulate. So in the beginning you might say the first couple of times I had to find my way - later on it was a little better and perhaps at the end I found out how to do it. But maybe I'll go back there again. () -

I played at the Unitarian Church in Berkeley also which was very nice; I played at the University for piano and there are six tapes out of that. So altogether we mixed work with a little bit of other activity. Part of it we did some work also - physical ~~work~~ work but about meetings. Both in Berkeley and in Seattle. It is going along quite well and very much interest, very much real wish to work and actually accomplishi^{ng} something. In Berkeley we had an open meeting - first in Berkeley itself where there were about 75 people. Twas very good. Then since several people came to Palo Alto we had another meeting a week later, an open meeting in Palo Alto drawing from a different crowd of people; again 75 people. Twas very interesting because several of them came the following Tuesday or the following Thursday whenever it was that I came back and they already came to some of the meetings that they held by themselves - also we have started a new group in Palo Alto, a number two group, and I just today got the first tape from them and there were at least 18 people present at that first meeting. All of this is quite gratifying I would say; something that is a little unusual and I didn't expect it at all. I gave a talk in Portland. We drove down from Seattle in a pouring rain for three hours and a half but we

got there and had finally landed at the headquarters of the Theosophical Society. I would almost say it was a mistake but that was the only thing we could go by because there were a few people who were perhaps not satisfied with theosophy and also some who had apparently read a little bit of Nicol. Whatever it was they wanted to hear something about Gurdjieff and as I sat there in the beginning and I saw the old ladies and the old men filing in I said what am I here for really. Fortunately a little later some of the younger groups came and we had a fairly good audience. They had a lecturn in front you know and I could stand up so we removed that and I sat in a chair. We took a tape of it of course which tape has been sent to them. Originally I was not quite sure that there was anything because the impression I had of it was nice, polite, but I told them that I wouldn't come back unless they wanted to work and that because Nicol really didn't ~~xx~~ know very much because I asked them questions - there was very little response but it turned out that this Portland group has ~~now~~ now 15 people ~~will be~~ willing to get together and start reading and they will talk and I ~~xx~~ think that Andy from Seattle will help them so maybe there is a very good result after all. I did not have an open meeting in Seattle. Since Portland would take care of that it was not necessary but we did talk a great deal about getting new members for ~~the~~ that group - it is a little bit slow in forming and that is probably due to a variety of reasons but in any event the chances are it's getting along a little better. I went also to Big Sur. Big Sur as you probably remember (there is Islam Institute) - where is Tom Records, not here - through him this man Murphy who is the head of it with his brother wrote me a ~~xx~~ letter asking if I could give a seminar on Gurdjieff there. And I answered

them that I didn't want to give a seminar because I didn't think that Gurdjieff and the ideas lend themselves easily to a seminar but I would be quite willing to give a talk and then I would come and see them first before. So I ~~■~~ went down. Big Sur as you know is a beautiful section right near the ocean. It's a long stretch of the road and all of it is Big Sur from the (Big Sur Inn) further down south towards Los Angeles or Santa Barbara and north of it is Carmel. So we talked with this Murphy man and he turned out to be a very nice kind of a person. The seminar people who were there at the time they didn't appeal very much to me but in the conversation I suggested that perhaps it would be quite all right to give some kind of a talk but not primarily to the seminar people who came there for a different purpose and they do have very good seminars - different people from the Mayo Institute, Mayo Clinic and so forth () on psychology and all kind of different subjects and it is quite interesting. So we finally arranged with Murphy that I would give a talk to the people who are residents there in Big Sur and then draw from the surrounding including Carmel so that at the time when that might take place that it could go under the auspices of the (Islam Institute) it would be a great help but it might also mean that something more permanent could be established if there is really that kind of interest so tentatively we made it for the ~~end~~ end of March and beginning of April at a time when it might be possible for me to drive down there which I would like to do very much at that time. So there is Big Sur as a possibility. Los Angeles will also have at that time I think I will go down there - try to start a group at that time. So you see the West Coast is developing and what to do with it - it is a big problem and I don't know yet how to solve it

because you can arouse interest but it doesn't mean that there are enough people to take care of the interest. As far as movements are concerned I was disappointed because they hadn't ~~studied~~ studied enough music and movements without music is nonsense unless one knows the movements you can do them then by yourself. In the beginning music is very essential. So they studied hard for the last two or three days I was adamant and much to their regret I hope. When I go back I'm sure they will know various things and they will be able to play at least the obligatories. It may be possible you know what I talked about most of the time it is what concerns me a great deal is the exchange, the communication between the different groups as they must at the present time develop. This applies to us as well as Boston here and also the different things that I have in mind - a little group here and there that might start and I hope it will be - it will require on my part a little traveling back and forth and so forth but even at that there is the whole West Coast. An interesting about that - you know there is a group of the Institute - the Foundation there - they call it the Institute and I don't know what prompts them but I know that the open meetings were open to people of those who wanted to come but one of them had a little ~~xxx~~ tape recorder by himself and without asking took a record of the meeting. It's a little disgusting to me because it doesn't belong that way and if they had asked they could have had it for the asking because I am not - I'm not secretive about these things and they can hear what I want to say because I talk about Gurdjieff and I talk about work but in any event this is a little indication of why this particular interest in what we are doing - we are growing I know that and I also think that there is enough vitality

to maintain it but why stoop to this kind of nonsense of trying to find out what I'm saying. Everybody can find out if they wish @ - they are quite welcome to any ~~xxx~~ kind of a tape ~~xxx~~ that they want to listen to. It is a little indication though - I wouldn't say that they are particularly interested or afraid - I do not know that. I have heard of course from different people both in San Francisco and in Los Angeles - they were a little dissatisfied with whatever got dished out to them and maybe there is some truth in it and maybe as I know that there are a few people from such a group who come down to Berkeley which is also very encouraging - I call it encouraging because I think it is more truthful - it's a good sign. But in a general way what to do you see this is ~~xxx~~ what I thought about while I came back and have been thinking about what is the real thing that I - that ought to be done or could be done. You see I came back with a tremendous amount of how will I call it - love for people - love for them - love for all of us because we are engaged in something that is really worthwhile and with that it is a little indication as if one ought to care for each other sufficiently to be able to share certain things with each other in accordance with whatever the truth might be ~~xx~~ in the way we can understand it and the way we can put it to practice and use it and because of that my attitude is why not give as much as there is a possibility of giving and as long as it can be done. At the same time to build up something that can remain and that ought to remain permanent. I've said it a few times because I will not be here all the time. I may be you might say in another kind of a world ~~and~~ guiding but you will not see me in person and it may be difficult sometimes for all of you. I will say some more about it on Tuesday because I have

listened to a few of the tapes from the meetings that you have held here and of course in general I think it's quite right. At the same time I also know that it is sometimes necessary to be a little bit more definite or exact about things and it may take still quite some time before that is accomplished so that you can stay on your own feet. But you see those people there - they don't have let's call it an advantage of me getting there every once in a while. My time has to be a little bit more divided probably and for next year I'll have to make some plans. I do not know how they will work out - I don't know what can be done but one thing is quite certain that if there is any possibility of communication with them and for them with us - for us with Boston, Boston with us - all the different things like Seattle going down to Berkeley - I've arranged for it - I have told Ron to go up to Seattle - Portland - it might help - Big Sur, when I go there several people from Berkeley will of course go with me. To ~~Portland~~ Portland we went with about ten people from Seattle to go to Portland. You see this kind of thing has to take place much and much more among us. There has to be this communication - by means of personal visits if it can be done or arranged for or even of course by some of the tapes that can be ~~xxxx~~ exchanged - tapes even of the groups themselves so that you become more conversant with the people as they are so that they not only hear a name but that it has a little bit more of a content for you and at the same time for them so that they can feel that we are part of them because we are part totally of something we are striving for to try to understand for ourselves what is work and what can it do to help us spiritually in the particular way in which we feel that it has to be followed up, that we really know if there is really an

inspiration - that we know that if that inspiration is followed and it is followed rightly and that we are willing to sacrifice or to make adjustments or to try to understand ourselves that we will be able to understand others better and for that reason that we have to learn and that we have to remain constantly more and more serious about that and hope and believe in the possibility of that kind of a solidarity. So children I'm glad I'm here. We drink now to our work together for as long as I'm here. I may go for a week or so in January just to see just to help - maybe Portland. I do not know - as I say I don't know - after a little while I will know - I will tell you exactly how then I hope that the next year can be arranged and in the meantime we work here - with transcriptions - oh yes I ~~x~~ want to tell you I was not lazy. I worked on Firefly, the second part. 75 pages are finished. They are typed. You might say not so much on a page but that is the reason for being able to read it well. And we'll make hundred pages like that. Then we'll print it. It'll be printed either by multilith or offset. No mimeographed. I think that would be a little bit below the standard that I would like to reach. Hundred pages in a batch. Hundred pages when they are finished. The first hundred I hope to finish before Christmas - we can distribute to everyone, everyone in New York, everyone who belongs to groups, everyone who does not belong to a group cannot have it - it is not public. It is a certain pledge you make when you get one that you keep it to yourself - nothing of that kind should go out - I don't want it. If it is necessary I can say yes or no - if it may be useful for some people we can always talk about that. But Firefly is ours. It is no one else's and I don't want it to get ~~x~~ any publicity even I don't want even to be known that it is being distributed among us. It is for ourselves only. It is

obvious why I want to do that. There have been too many things published and too much gossip. I don't want it - it doesn't belong here. It doesn't belong in the work and it doesn't belong in this kind of information that might be available by means of this second part because it's a little more esoteric, of course it has to be. Otherwise what would be the use of it - to write about Gurdjieff - about him, the personal experience that one has had - all these kind of things that we already have on the market - they have ~~perhaps~~ perhaps a useful purpose but including even the latest book of Katie Hulme - what is it. A little bit of a glorification of oneself. And so damned little about real work. Work has to be explained in some ways or other and as long as the third series isn't there and I hope it will never be available in a general ~~x~~ way - as long as that isn't there and it is not that way explicit - I assure you don't put up your hopes too much about that because work still has to be done by oneself and it still has to be communicated by word of mouth and it has to be communicated by way of manifestation. So for that reason - 75 pages finished, I hope to finish it soon. Usually the mornings were devoted to that and I'm glad that at least some of it is done and that part of my obligation for this year has been fulfilled. So I hope that will be there soon. Let's drink to our work together. Because there should be among us that kind of understanding, wish, wish to love each other, to share with each other.

Of course you know after music of this kind there is really very little one ought to say about it ^{not} -/about this also very little that one should say at all. It has to stand on its own feet of course and it has to be a form of communicating something that one many times cannot put in words at all and that sometimes sounds can be very useful for. But yesterday was Thanksgiving Day and that is why I have to say something about it because I do not - I do not know if you understand it. It's not that I think that you are not conversant with what is the meaning but I think it has a deeper meaning than just the superficial kind of thanking God for the crop - for that what the New England farmer ~~is~~ was of course always grateful for whatever had been produced during that year, during that season, and he gave thanks to the Lord for having protected them and to have the sun shine and to have the proper kind of weather so that their crop, their grain, bore fruit and that it could be useful further for food. You see it is a use of an earth, the earth, for a certain purpose. And mankind as ~~w~~ a whole you might say owns the earth although the earth owns mankind and mankind is bound to earth as long as he lives on earth with his feet on the ground. And because of that probably there is an intimate relation between the two. And that also sometimes because of that kind of proximity that mankind thinks they can use the earth for whatever they wish. And that perhaps they can be grateful for that. Is mankind as a whole, that is our present civilization as we know it, is it using the earth correctly. Agriculturally I would say yes - sometimes a little bit extraordinary, sometimes maybe in such quantities for commercial purposes, but perhaps even that could be justified. I think a justification also is when one builds on it - you build a house in order to live in - to have a

place - a certain solidity under your feet and provided you make a good roof and you have a good well protected house - at least you can be protected. Sometimes it's used for industrial purposes - also perhaps to some extent ^{right} ~~like~~ when industry is needed. But many times as you know it is not needed. Surely not in the quantities and surely not in the way it is being used and that because of this worship of mammon, this constant desire to earn more, to have more money to be able to spend on all kind of nonsensical plastic things - all of that you see is a misuse of the earth and it is not correct. Sooner or later I think ~~that~~ it will be understood that that is not the proper way of using it and that for us that it has gone away entirely - we misuse it simply because it becomes a means for us to another kind of an end - not to have the earth produce for us what it should but in order to give it a little room so that we can build something else on it and we call it our civilization - our present culture, our way of living, how we have you might say gone down the drain a little bit in order to satisfy the ordinary needs for oneself and in that sense very little has been left for a possible spiritual development of the earth. Nature in itself and we cannot touch it thank God still has its own and sometimes because of its natural forces will force people to realize that nature cannot be tampered with. I think it is good to remind us and that nature sometimes in beauty, in mountains or valleys or wherever we go is of course of tremendous value for those who have a little bit of an esoteric value, in whom perhaps it can be born, something can be born that is corresponding to that kind of a splendor. But what is it all. If we are grateful for what the earth produces because of our labor and sowing and taking care of the ground and th

soil - what is it to us. What is earth. What is individually earth our body. What do we do when we sow. We think and we feel. And then that what is the crop is our manifestation. This is how we use and in exactly the same way as mother nature is being used by mankind so we use our body by means of whatever we feel and whatever we think. And now are we grateful for the way we have taken care of our body by means of the thoughts and the feelings. Aside from the fact that the body itself of course had its requirements the same way as mother nature has its requirements without man and takes care of them and destroys or at least has sometimes a natural phenomena - a certain way of asserting itself. So does the body. But most of our manifestations of that what we sow are the thoughts we have and the feelings we have and they produce in us, with us, in our lifetime, in this year for which we are grateful, certain products as manifestations of ourselves as behaviour of our physical body instigated by that what motivated this particular kind of form of behaviour. And that you might say is the crop and for which we perhaps can be thankful but what kind of fruit did it bear and what is the result of that what we have thought and what we have felt. ~~This~~ This I think is what Thanksgiving Day means. Let us consider what has become of your body and what you have done towards it by means of your thoughts and your feelings and are you to some extent ~~proud~~ proud of it and are you really grateful that you have behaved the way you have done and that the body has been whatever it was as a result of such thoughts and that kind of let's say look at it as something that has been produced and has been produced over the whole year, was produced in our manifestations, how we were, with other people, with ourselves, with anything that we did, with

every intention that we had in which our body had to be used for the purpose of creating something. Was it actually creation. Was it actually something that we now need not be ashamed of, that the time spent with the body and the body allowing itself to be used for certain purposes - how much was fruitful - how much can we now point to and say this is my gratefulness for that what has been taking place in my earth - the way I have sowed it - the way I have taken care of it, harrowed it and taken care in many many different ways to protect it, to make sure that that what is earth would remain a perfectly good place where my mind and my feeling could even live and where they perhaps could develop. The earth ~~pro~~ provides you, your body provides you with the opportunity for Work, the opportunity for becoming conscious and having a conscience and the real crop of that what you sow, of that what you wish to do with yourself and your feeling and your mind, the clarity of your mind, the warmth of your feeling. The clarity of your mind - that is what the sun gives as light in order to have that what is the body sowed with to make it grow. And your heart will have to supply the heat, the warmth in order to warm up the soil of your body. That is that that what can germinate within one - that it gets the proper attention. So many times our body produces nothing else but a little bit of surface, a little bit of nonsensical kind of an existence, a little bit of an expenditure in the sense exactly the same as money is so completely useless for many purposes. That we waste such a ~~xx~~ tremendous amount of earth for ~~xx~~ nonsensical reasons and that very very little is really used for the purpose of real agriculture, of real creating something that is a crop and which crop, fruitful as it is, should then be used for distribution, for giving

food to other people, the same way as grain and rye and all that. To be used for the ~~fr~~ feeding of a multitude. What do we do/ for what we can be grateful and thankful that God has given that kind of an opportunity for ourselves to plant and to sow and to cultivate. And then as a crop what did we give. What did we really produce. Not for the satisfaction of our body because you know vegetables do not profit particularly or make the soil profit; they exhaust it. In the same way we if we give might exhaust a little bit of that body - this what we now at the present time consider our own and for which at times we might have to give and make a little sacrifice in order for someone else to live. You see what I mean when I said love has to come from that what one has produced and what is there now to be given and to what extent can I in sowing again and again meet next year at a Thanksgiving Day for me that it has meaning ~~if~~ of that kind. This is what I mean. If we ever think about the possibility of what we do to ourselves and how we spend the time and energy as represented by our thoughts and by our ~~x~~ feeling. How much really is not seed at all and it has no possibility even of germinating and ~~i~~ at most it maybe touched the surface because we live that kind of superficial life. It will not penetrate the soil. Sometimes our body is too stupid to be open sufficiently, to take care of that what is not only a result of a feeling and a thought but that it is open enough to the possibility of behaving a little differently so that because of that the soil, our soil, will be tilled in a better way. ~~Rm~~ Plowed up and plowed under the different things that are now in the way which of course we call for ourselves weeds. Our tendencies, our special kind of characteristics which are so near and dear to us that we don't want to give up. That's

our garden and where are the flowers and where are the vegetables and where is the soil as we have it now and again where it has to be ~~filled~~ tilled again, to be plowed again, to be taken care of and cultivated. This is what I meant. If you can understand it that way, then you will know what I mean when there has to be love for mankind and it has to come from a cultivated soil and that our time, our energy, thanks to God, thanks to the sun, thanks to - not the moon but thanks to that what is the all pervading, neutralizing force of heat. That what is when it is as heat sufficiently less dense to make us go up because of its heatness - you know it goes away from where it is up it is higher than where we are. To that extent this cultivation - this growing from that what is physical body into that what is a spiritual one, Kerdjianian development. For that reason Thanksgiving exists. At least in my opinion it exists for us with that kind of a meaning. And to that I drink for a good year for all of us so that properly we can give thanks at the end of that year at the proper time.